Ofthecause which had thus called them together. Purchaally to the time appointed did the whole soety of the Abbaye aux Bois adjourn to the hotel in the Rue Blanche, a reconciliation in due form was gene through, much sentiment, in the style of Rene and Atala, was talked by "the school," and all went smoothly enough until the sound of the first cannon boomed through the air, and announced the commencement of the display. Montrond excused himself from mounting to the Belveders upon the plea of gouty feet, while Madame Hamelin, having been confined for some time to the sofa, was compelled to resign the task of conducting her guests up the stairs to her housekeeper, to whom Montrond delivered the key with that poculiar smile and sucking in of his lips which he had learnt of Prince Talleyrand. The stair which led to the Belvedere was a narrow and winding one, and in their haste the company crowded into it with rather more engerness than became so polished and dainty a society. It soon became evident that some impediment existed which prevented their progress. Meanwhile the crackers were heard in vast profusion, the cannon rent the air, the red lights glared through the little panes which lighted the stair, and yet no sight was obtained of the show; the worthy house keeper was exerting herself with all her energies to insert the key in the lock, but without effect, and there the company was left to stand eager and impatient until the deafening sound of the bouquet announced that all was over, when suddenly the impediment in the lock gave way, and the crowd, all angry and feverish, rushed pell mell into the place just in time to behold the few scattered sparks of all colors which always fly upwards before the whole is extinguished. On their return to the drawing-room they found that Madame Hamelin had retired to bed; while Montrond alone remained to condole with their disappointment, which, however, he did with so merry a face, that the guestis withdrew offended and indignant, furious against poor B—, whom to this hou

The official journal of the Two Sicilies, publishes a statistical account of the population of Naples up to the first of January, 1851. The total number of inhabitants amounts to 416,475 souls, viz.—203,483 males, and 212,992 females. There were 14,991 births in 1850, viz.—7,606 males, and 7,385 females, among whom were 1,977 foundlings, viz.—938 males, and 1,039 females, besides 124 illegitimate children, consisting of 70 males, and 54 females. The proportion of the births to the entire population is as 1 to 27; There were 240 births of twins, viz.—92 of males, 80 of females, and 68 of different sexes. The number of deaths amounted to 16,015, viz.—3,133 males, and 6,882 females. There were 17 suicides, and 12 persons drowned. The number of mariages was 3,051. Naples contains 514 coffee houses, 71 sorbet-shops, 558 liquorists, 416 inns, 243 furnished hotels, 62 restaurants, 166 common eating-houses, 793 wine-shops, 400 taverns and wine-shops, 22 diligences, 155 two-horse carriages, 213 cabriolets, six sedan chairs, and 559 boats. There were seven declared bankrupteies in 1850. The number of vessels that entered the port was 517, the departures 603.

The New Planet.

The discovery of a new planet at the present moment naturally suggests the idea of selecting such an anne as shall at once recall the epoch of the discovery and the event which is now making its site the converging point for a vast assemblage from all nations.

Sir John Herschel, who was consulted by Mr. Bishop in reference to the choice of the name, proposes to call the planet Irene (properly Eirene—Peace), one of the seasons among the Greeks, and therefore satisfying the condition which has hitherto guided astronomers in the seiection of names for newly discovered planets, namely, that it shall be found in the mythology of Greece or Rome. There is also an allusion to the peace actually reigning in Europe, to the friendly feeling prevailing in relation to all foreigners in England at the present moment, and, by implication, to the arts and sciences fostered by peace and represented in the Crystal Palace. The symbol suggested is a dove with olive branch and star on head.

We intend to adopt this name and symbol (supposing there be no prior claim to the right of discovery), and, as emanating from so high an authority, we hope it will be received with satisfaction by astronomers as a humble tribute to the art and science of the world. I remain, sir, your most obedient servant,

Mr. Bishop's Observatory,

Regent's Park, May 23.

Miscellaneous Foreign Items.

The Swedish bark Antelope was to leave Hong Kong about the 27th of February, for San Francisco, with about 160 Chinese passengers.

The failure of the firm of W. & D. Oldenburg, a German house at Leeds, has been announced. The total liabilities are stated at between £50,000 and £50,000.

The receipts at the Great Exhibition in London, or twenty-four days, amounted to £45,775.

During the last month agents of the Russian

government have been visiting France, Belgium, and England, to ascertain which country could best supply an extensive order for arms. The agents have at last given the order to some establishments at Liege; 50,000 muskets of the first quality, a quantity of powerful carbines and conic bullets, are to be supplied.

are to be supplied.

The Madrid Nacion says that a respectable company has made proposals to the government for the establishment of three lines of Brett's electric telegraph from Madrid to Cadiz, Barcelona, and Irun, which will be less expensive by two thirds than the present system of telegraphs, and that the company asks nothing from the government for the cost of construction, and offers sufficient guarantees for commencing the works at once, and completing them in a short time. It says that the Minister of the Home Department will no doubt accept these proposals.

Letters from Warner in the supplementation of the supplementation of the letters from Warner in the supplementation of the letters from Warner in the supplementation of the supplementa Letters from Warsaw inform us that the new

Letters from Warsaw inform us that the now Russian customs tariff has the most beneficial influence on the manufactures of Poland. The warehouses are empty, and the manufacturers cannot supply all the orders which they receive. The greatest activity reigns in the cloth trade, to which the markets of the East are now open. Large orders have been given by the merchants at Odessa; and it has been found necessary to procure workmen from foreign countries.

The wife of Edward March, a laboring man, at Retford, (England,) lately gave birth to twins which out-rival the far famed Siamese. The children are both, in every respect, perfect and beautifully formed, but are joined by a kind of broad band from the naval downward to the pit of the body. Only one of them was alive, and it died almost immediately.

Affairs in Hayti.

[From the St. Thomas Tidende, May 21.]

During the course of last week, the packet schooner Vigilant conveyed hither, from St. Uroix, Mons. Maxim Raybaud, French Consul General and Charge d'Affaires to the government of Hayti, and Mr. Walsh, United States "agent politique" to the government. We learn by the arrival of these distinguished personages, that Mons. Raybaud, in connection with Mr. Usher, the British Consul General at Hayti, had succeeded in inducing the Emperor Faustin to express himself to the following effect, in regard to his future movements towards the Dominicans:

That whilst his Majesty would abstain at all hazard from any specific treaty with St. Domingo, he consented to hold himself entirely on the defensive, and would not cause his army to cross the frontier, unless compelled to do so by some aggressive act on the part of the Dominicans.

This communication was conveyed in person by

misans.

This communication was conveyed in person by Mons. Raybaud to the government of St. Dominge, in consequence left Port au Prince, accompanied by Mr. Walsh, in the French war steamer Crocodile, which vessel subsequently landed those gentlemen at St. Croix. Mons. Raybaud and Mr. Walsh take their departure to-day in the packet steamer Merlin, for New York, in order to proceed to Washington, whither they are expected to meet Mr. Usher.

ngton, whither they are expected to meet Mr. Usher.

(From the London Times, May 24]

Advices from Hayti state that the rebellion of Prince Botos had been easily suppressed by the energetic measures of government. He appeared to have ontirely failed to excite the country people to take up arms in his cause. He had fied to the woods. The great and exorbitant topic was the collective notes presented to the Emperor by the Plenipotentiaries of France, England and the United States, demanding an acknowledgment of the Dominican Republic or a cessation of hostilities for ten years. The Emperor having refused these conditions, the American and French representatives prepared to embark, and were expected at Jacmel, on their way to St. Domingo and New York. The Hoytiens, lot to believe that England or France would consent to jeopardize their commerce for the soke of the United States, which would alone reap a rich harvest from their long cherished design of obtaining a footing on the island—the Bay of Samund, with its surrounding lands for a colony, was promised to the United States by the Dominicans, in case its representative succeeded in obtaining an acknowledgment of their independence. In all other respects the country was tranquil, and more produce had been exported to England and the continent in 1850, and the first quarter of 1851, than during the three previous years. Importations had also increased in preportion.

CURIOUS INFIDEL MOVEMENT IN THE UNITED STATES.

Athelstical Declaration of Independence by Andrew Jackson Davis, of Springfield.

[From the Spirit Messenger, May 31.]

Innumerable centuries have rolled away, and colossal empires have appeared upon the distant hills—have existed for a little season, and have fallen into ruin and decay. Monarchies and religions have come up in different portions of the earth—have exhibited great power and despotism—have exhibited great power and despotism—have glided away like a dream of the night, making a dim and dark impression on the page of history. Countless beings have appeared upon the earth—have performed some part in the vast and mysterious drama of life, and have passed away into a higher sphere.

But the past has vanished, and the stupendous present is before us. Here we stand, upon the towering summit of the ages past, contemplating the world of matter and the world of mind. We stand upon a mighty eminence, with all the vast accumulation of ages, with all the experience and wisdom of the past, beneath, around and within us. By the powerful momentum which the revolution of ages and the developement of ideas and principles have imparted to us, we have steadily and progressively advanced to a moral and intellectual position, from which we perceive it to be our personal right and mutual duty to present to the world the reasons why we occupy this position, and why, also, we are resolved to maintain it, as the only certain foundation of individual culture and humanitary progression.

We hold it to be a self-evident truth, that the

sons why we occupy this position, and why, also, we are resolved to maintain it, as the only certain foundation of individual culture and humanitary progression.

We hold it to be a self-evident truth, that the principle of reason is the greatest and highest endowment of the human mind; that it is the indwelling light and the power of understanding by which man is enabled to read the innumerable sentences and chapters contained in the everlasting volume of nature! We hold reason to be the divinely inherited treasure of the human soul, because it sees the indications, studies the principles, and progressively comprehends the countless and infinitely diversified manifestations of the Universal God.

And we, likewise, hold it to be self-evident, that nature is the only perfect and unalterable "Revelation" which the Deity has ever given, or ever will give, to mankind. By nature, we apprehend the unaterial universe, with its innumerable constellations of suns, planets, and satellites; and the spiritual universe, with its innumerable spheres of loveliness, and with their multitudinous angelic and seraphic inhabitants. It embraces the stupendous univercedum, which comprehends the kingdoms beneath, the powers within, and the boundless firmaments above us. We believe Nature to be the external exponent of God, and Reason to be the external exponent of Nature; therefore, that Nature and Reason, combined, constitute the only true and reliable standard of judgment upon all subjects—whether social, political, philosophical, or religious—which may come within the scope and investigations of the human mind.

Furthermore, we hold it to be the nature and tendency and divine prerogative of the human soul to explore, to investigate, to classify, and reduce to a practical application every thought, and principle, and science, and philosophy, and religion, which rests upon the everlasting foundations of the universe; and, likewise, that it is man's nature and rerogative to candidly, freely, and fearlessly, with an eye single to trut

immutable principles of nature and reason, it is his divine right and authority to openly expose, repudiate, and discard them.

We believe that there is nowhere, in the mighty empire of this material and spiritual universe, any absolute sin or evil! We believe that all evil is but the negation of good—all sin the negation of righteousness—all error, the negation of truth—all discord but the negation of harmony; that is to say, what are conventionally or customarily termed sin and evil, among men, is but the misdirection or perversion of the attributes of the human soul, which are substantially good and intrinsically pure!

We believe that, in consequence of a law of sympathy and universal dependence by which all created things are inseparably united and connected together, the individual affects society, and that society moulds and shapes the individual. And we believe that all men have two important responsibilities resting upon them: Is:. The protection, welfare, and harmonization of the individual.

2d. The protection, welfare, and harmonization of society.

We believe it to be our highest interest and legi-

2d. The protection, welfare, and harmonization of society.

We believe it to be our highest interest and legitimate duty to discover, and decry, and remove every conceivable barrier and obstruction, which, in any manner whatsoever, may serve to derange, impede, or arrest the progressive developement of peace on earth and good will to all men. We, therefore, hereby resolve to declare ourselves free and independent of all personal, social, educational and theological habits, customs, and restrictions which militate against, or prevent us from accomplishing, these grand and glorious ends of our creation and destiny.

Among some of the reasons why we are conscientiously impelled to make this open avowal of our sacred sentiments—this Declaration of Independence—are those which follow:

First—The present organization or structure of society, although vastly better now than in any previous age of the world, nevertheless engenders personal and national animosities. It developes many and various antagonisms. It imposes restrictions upon the natural rights and enjoyments of life, and leaves us unprotected against the ills of

tions upon the natural rights and enjoyments of disease and accident, by encouraging and supporting monopolies, which are monarchies, and by aiding and perpetuating poverty, and consequent crime, and consequent misery.

Second—it does not reform the criminal and the morally deformed, by fraternal and bespitable treatment. It does not attract the gambler from his hades of vice, by kindness and principles of brotherly leve and good will; nor the voluptuary from his pandemonium, by the positive sphere of love and wisdom; but it incarcerates and brutally disposes of the transgressor and the criminal, and repels the gambler and the licentious man with prejudical words and unrighteous deportment.

Third—It contaminates our youth. It converts a joyful and confiding child into a sad and suspecting man; it transforms a fair and happy mind into a disproportioned and miserable one; and, consequently, causes and perpetuates unhappiness, misdirection, and error among men.

Fourth—It developes the evils known as prostitution, cupidity, enry, malice, duplicity, and hypocrity; and makes subsistence and prosperity, and even life or existence itself, dependent upon, and inseparately connected with, individual intrigue, deception, and knavery.

Fifth—It is based upon antagonistic and conflicting interests and professions; and thus deranges and perverts the natural or legitimate development of the enterprising and energizing faculties of the human mind, and causes these faculties to manifest themselves in strifes, contentions, wars, and in a cold, proceriptive, soridi selfahness.

Six h—It keeps up a perpetual war between labor and capital. It sanctions a conflict between interests and duty. It causes a man to lacerate and deform his conscience—to smother the inward monitor—in order to augment his worldly interests and deform his conscience—to smother the inward monitor—in order to augment his worldly interests and develouments. This is true of all the trades and prefessions. On the other hand, the present succure of society compe

organization and cardinal doctrines, the medium or totality of inspiration, and it arrogantly proclaims itself to be the supreme and sovereign authority.

the arbitrarily determines upon what book, or shall percular counts into no floors, we shall paren as the "Word of Got;" and than denies to use the right of accreting the same amount of intellectual, in which we shall move, and thinks the origin and then authoritatively and organization; which we shall move, and thinks the original received of the control of the unportable y treatment of the criminal and of the unportable y treatment of the criminal control of the unportable y treatment of the criminal control of the unportable y treatment of the criminal control of the unportable y treatment of the criminal control of the unportable y treatment of the criminal control of the unportable y treatment of the criminal control of the unportable y treatment of the control of property, and carange; and it assists to promote of emperors and governors.

Fourth—It sanctions the momentical depoption of the control of t

abundance.

Fourteenth—And we are moved to declare ourselves free and independent of the existing theology in all parts and portions of the earth, more particularly and especially, because it endeavors to retard and prevent the march of social improvement and humanitary progression; because it seeks to vilify and anathematic us—to denounce us—to wound our reputations—to prejudice the multitude against us—to encourage mobs an i riots (by inspiring their children with the spirit of sectarianism and intelerance)—to injure us in our commercial or business relations—to array our families against us by misrepresenting our characters and sentiments to our associates and offspring—to calumniate us in our daily walk and conversation—and, more than all the rest, it strives to provent the free investigation, the general adoption, and the universal expansion of our harmonial philosophy, which we do most sacredly believe to be the sublimest incarnation of the essential principles of christianity, and the spacious vostibule to a temple of eternal truth.

We believe that the deatiny of all men is immortality, endless happiness, and eternal progression.

We believe—in accordance with the interior and material constitution of the human species—that there is a general mission for each individual to accomplish.

Ist. To properly beget and perpetuate his kind.

there is a general mission for each individual to accomplish.

1st. To properly beget and perpetuate his kind.
2d. To justly respect and honor, and wisely direct and cultivate the heavenly germ—the spiritual principle—which is deposited in the soul.

3d. To live here with special reference to individual and social happiness, and with an ultimate reference to another and higher life.

We believe (with the glorified Solon) that it is only the good who die happily; for the troublesome or troubled spirit is sometimes not quieted until after is has been, for a considerable length of time, removed from the earth; and until it has experienced the subduing, the chastening, and disciplining influences, which universally pervade the spiritual habitations of all spirits, angels and senaphs.

We, therefore, declare it to be "our highest duty" to become enlightened concerning ourselves;

duty" to become onlightened concerning ourseives; and concerning the powers and spheres of the human mind; to the end that we may grow in personal harmony—give to human society a healthy constitution—and thus gratify our homocentrical de-

sire—"our continual prayer" for social peace and universal unity!

And it is our happiness to believe (with James Victor Wilson,) that the chief employment of our departed friends, the dwellers of the spirit-land, is the transmission of thoughts, truths, and pure affections from circle to circle, and from sphere to sphere; and that true happiness and true progression consist, both here and hereafter, in receiving and imparting; in unfolding the elements of our being, and assisting others to unfold; in seeking the Great Divinity and imparting to the world the results of our investigations.

And we, moreover, freely declare it to be our sacred conviction, which we base upon the past historical experience of humanity, and upon our highest institutions and reasen, that all true religion and all true inspiration are natural to the human soul. We believe that heaven is harmony, and that no man can secure this condition merely by doing penance at the virgin's shrine; nor by being prayed for or praying; nor by building churches and hiring the gospel preached; nor by believing, or trying to believe, any system of religion. On the contrary, we do declare it to be our deepest conviction that Heaven is attainable only through self-development and relf-harmonization. And we believe, that popular sheology, and popular education, and popular society, are insufficient to supply the human spirit with its proper nourishments and encouragements to an easy, natural progression towards truth and perfection! We believe that theology is inadequate to the reconstruction of society; and that modern systems of education (which are saturated with this theology) are inadequate to a proper education and cultivation of the spirit.

We declare ourselves free and independent of these systems, we repeat, because they restrain us in our investigations, and set up many and various barriers to our development; and we declare ourselves free of them, also, because they or our over each of these systems of superstition and error, because they circum

equally divine, harmonious, and eternal!

We believe that social or political sciences comprehend:—

1. Marriage; 2. Language; 3. Amusements; 4. Tempera nee; 5. Education; 6. Government.

We believe that Material or Physical sciences comprehend:—

1. Agriculture; 2. Commerce; 3. Chemistry; 4. Anatomy; 5. Physiology; 6. Mechanism.

We believe that Psychological or Spiritual sciences comprehend:—

1. Poetry; 2. Music; 3. Painting; 4. Astronomy; 5. Philosophy; 6. Religion.

We believe all these sciences to be in strict harmony, one with another, and that our happiness consists in their proper and universal application to individual wants, and social improvement.

We are not merely opposed to the prevailing systems of ignorance, superstition, and wrong; we are not merely disciples to the science of human magnetism, and to its sublime and spiritual phonomena; we are not merely anti-slavery, anti-capital punishment, and prison reformers; we are not merely secial, philosophical, and religious reformers; but we openly avow ourselves henceforth to be the germinal constituents of a harmonious brotherhood.

We are ready, and willing, and expect to hear it

merely social, philosophical, and religious reformers; but we openly avow ourselves henceforth to be the germinal constituents of a harmonious brotherhood.

We are ready, and willing, and expect to hear it said of us and to us, that we are "infidels," and "mystics," and "fanatics," and "conspirators," and "blasphemers," and "imposters," and "workers of iniquity" even,—so long as these odious terms and epithets will subserve the purpose to remind us of our free and independent principles; and to arouse us to the sacred and holy consciousness, that we are determined foes of ignorance, error, injustice and tyrannical institutions.

And we hereby declare that we will oppose and remove what we conceive to be social, political, or religious injustice and error, when and where and just so far as (according to our highest reason and intuitions,) we apprehend such opposition and remove what we conceive to the social, political, or religious injustice and error, when and where and just so far as (according to our highest reason and intuitions,) we apprehend such opposition and removal beneficial to the individual and universal conditions and rights of mankind.

We hold it to be self-evident, that all books, creeds, and institutions contain more or less truth and useful instruction; nevertheless, we solemnly declare it to be our intuitional conviction, that all books, creeds, and institutions are inferior and subordinate to the divine power within the human mind—the reason-principle—without which all thoughts and truths were the merest fancies, and the sublime universe an empty shade!

And furthermore—until we feel and comprehend greater truths—we hereby declare that—

Our Book is Nature;

Our Book is Nature;

Our Book is Nature;

Our Path is Progression;

Our Path is Progression;

Our Path is Progression;

Our Works are developement;

Our Heaven is Harmony;

Our Heaven is Harmony;

Our God is the Universal Father!

And we feel moved to fraternally suggest to those minds, everywhere, who are morally, intellectually, and c

tion of the Divine Mind; for every human spirit is a finite embodiment of the elements of the Infinite God.

We conclude our Declaration of Independence, by affirming—what we do most religiously believe—that all men to be heaven-worthy must aspire to heaven; to be perfect, they must aspire to perfection. But this no man can perfectly do of himself; because man necessarily depends upon the favorableness of progenitary bias; upon the propitiousness of social circumstances, for his opportunity and ability to practice such aspiration? And yet, harmony must begin with the individual; it will thence spread over our families and communities; thence it will flow and ramify through the innumerable veins and arteries of the distant sects and nations; then the Whole will represent the Individual! the Individual the Whole; and God will be all in all!!! In presenting to the wide world, and endorsing this, our Declaration of Independence—our principles of free discussion and universal progression—we do not pledge ourselves to adhere to an infallible and proscriptive creed; but we simply make a personal acknowledgement and a mutual confession of sentiments and principles, which, (be it every where known) we are resolved henceforth to revere, love, and manntain—until we dissover and comprehend truths still higher and better, and more love, and maintain—until we discover and compre-hend truths still higher and better, and more worthy of our sacred esteem and confidence.

love, and maintain—until we discover and comprehend truths still higher and better, and more worthy of our sacred esteem and confidence.

Organization of an Infidel Community at Nauvoo, Illinois.

[From the New York Tribune, May 24]

We had yesterday the pleasure of a visit from M. Cabet, the founder and head of the learian Community at Nauvoo, ill., and were glad to see him looking quite as young and vigorous as when we met him some three years since at Paris. He is now on his way to London, whence, if the political atmosphere is sufficiently tranquil, he will go to France to seek justice in respect of the legal condemnations passed upon him since his absence in this country, on accusations and evidence which could only be entertained in a time of public commotion and bitter party feeling. If all is quiet, M. Cabet is confident that the sentences will be reversed on his appeal.

We learn from him that the Community at Nauvoo is in a state of prosperity, and that he regards it as successful; indeed, were it otherwise, he would hardly leave it for so long a time. The benefits of association he considers are fully demonstrated by his experiment. Greater cheapness of living, social happiness, and intellectual improvement, are among these benefits, and although the Community suffers from the want of adequate capital and means of organizing the various branches of industry, it has still made satisfactory progress, and is regarded by its founder and members as firmly established.

The learians, now about three hundred in number, occupy fifteen acres of land in the town of Nauvoo, where are most of their workshops and residences. There, too, they have a kitchen garden of ten acres. At five miles distance is their farm of seven hundred acres, leased lands. Of this they now have one hundred acres, leased lands. Of this they now have one hundred acres in wheat, one hundred and fifty in Indian corn, fifty in oats and fifty in barley. They have also in growth, nurseries, vineyards, &c., the whole requiring the constant lab

cabinet-makers, 6 carp inters, 5 coopers, 6 masons, 6 machinists, 6 printers, 2 rop. makers, 2 weavers, 1 watch-maker, and 1 tanner, so that it is well provided in respect to mechanics. The tailors and shoemakers not only make clothes and shoes for the Community and its neighbors, but, wend their products to be sold at St. Louis, where, the Community keeps a store, and where the whiskey of the distillery and other surplus articles are also sen. t. The machinists also work as blacksmiths, and the a unof the other trades find more or less employment in repairs, &c., for the people of the vicinity.

The domestic arrangements are far from con 'plete, though, as in the case with every other depart, and, they are constantly improving. The community occupy one large house with 40 apartments, in which 120 persons, married and single, have their lodgings. There are also some twenty smaller houses, four of which are occupied by the schools. A large edifice, 150 feet by 60, is now nearly completed, the ground-floor of which will serve as the kitchen and dining room, with apartments above. Thir diting room will accommodate above eight hundred persons at table.

The whole body now cat together, except the children at school, who are served in a separate building, where they are also lodged, at some distance from the common dining room, whither their meals are carried from the kitchen. The earrying of these meals being a comparatively difficult and unattractive duty, owing to the distance and to the fact that in bad weather the way is muddy, it is done by the leading men of the community. The same persons also serve the tables in the dining room. There are three meals daily, at S.A.M., and I, and 64. P.M. Meat is served at all, the severe labor of the men being thought to render that necessary. The beverages used are water, tea, and coffee. There is excellent fishing by seine in the river, which often supplies the table of the society. For a single meal, 20 lbs. of fish are required.

The labor of the kitchen and dining room

complete, the land community are discussed an decided in weekly meetings, held on Saturday everings, when all the members, men and women, at expected to be present. The majority decide Women take part in the deliberations, but not the votes.

Women take part in the desiperations, was not at the votes.

The Community publishes a weekly paper, called The Popular Tribune, of whose merits we have be fore spoken. It has some three or four hundred subscribers. Most of the original articles are written in French by M. Cabet, and the other editors, and translated into English before going to the compositors.

in French by M. Cabet, and the other editors, and translated into English before going to the compositors.

Sunday is devoted to recreation, as is the habit of the French at home. The Community has among its members fifteen instrumental musicians, and the young people, and indeed the greater part of the other members, are trained to sing in chorus. There are dances in the open air, and the theatre within doors. A temporary stage is erected and arranged in the large dining hall, and there comedies and vaudevilles are performed for the amusement of both actors and audience. The children take part in the performances, and exclusion from the stage or the chorus on Sunday is the severest punishment that can be inflicted on the disordery at school.

No religious ceremonies are observed in the community M. Cabet regards his doctrine as being purely that of the Founder of Christianity. In his vices, work and happiness are the test and truest worship, and a Society based on and living in equality and fraternity needs no other ritual. This, with the mode of spending Sunday, has scandalized some of the neighbors, but none who have visited the learians on that day have been able to deny that they seemed happier than people in the common world without.

CRIME IN NEW YORK

THE REPORT OF THE CHIEF OF POLICE.

Hon. A. C. Kingsland, Mayor:—
Sir: Annexed I present you a report, showing
the number of arrests, and the condition of the Police Department, for the quarter ending with the 31st
of March, 1851, from which it appears that the
whole number of arrests amounted to seven thousand nine hundred and sixty-six (396), being
three hundred and fifty-six (396) less than during
the previous quarter. This decrease in the number of arrests has occurred mainly in such offences as assault and battery, and intoxication
and disorderly conduct, while there has been an

and disorderly conduct, while there has been an increase in the number of arrests for violating Corporation ordinances, of one hundred and fifty-seem (157). For the higher grades of crime, the number of arrests vary but little from the previous quarter. The whole number of offences committed during the quarter amount to eight hundred and nine (80%), being three-hundred and fourteen (314) less than during the previous quarter.

In the month of January last, in compliance with your directions, I issued a general order directing a more strict and energetic enforcement of all the city ordinances; and in consequence thereof a large number of complaints was two hundred and ninety-one (291,) and from the annexed report it appears that the whole number of complaints made during the quarter ending on the 31st March, 1851, was four thousand four hundred and eighty-one (4,8%). These complaints were mainly made from the first, second, fourth, sixth, fourteenth and sixteenth districts, and from the deputy inspectors at this office.

There were during the quarter fifteen thousand three bundred and ninety-oight (15,9%) persons accommodated with lodgings at the various Station houses; five hundred and sixty-cipht (150%) cone (31) recued from downing; fifty-two (22) fares extinguished; two hundred and fifty-one (23) force extinguished; two hundred and fifty-one (31) recued from downing; fifty-two (22) fares extinguished; two hundred and fifty-one (31) recued from downing; fifty-two (22) fares extinguished; two hundred and fifty-one (31) recued from downing; fifty-two (23) stores and dwellings found open; two hundred and one (101) herese found astray and restored to their owners; and nine thousand five hundred and one (101) herese found astray and restored to their owners; and nine thousand five hundred and one (101) herese found astray and restored to the open fifty for the subject of the necessity of even dependent of the fifty of the fi

in suppressing these depredations is brought more prominently to view.

It is not necessary that I should, in this report, relate to your Honor the many ingenious methods adopted by this class of thieves, to carry es their depredations without fear of detection, or the daring manner in which they put their schemes into operation, although many new facts have lately come to my knowledge.

In my former report the details were made known with sufficient distinctness to arouse the attention of every person interested in the subject, and I beg to refer your Honor to that report for a more claborate statement of the schemes and devices employed by river thieves, to depredate upon the property exposed upon the docks and in our waters.

In a report made subsequent to the one before referred to, the propriety of lighting the piers of the city was urged as a measure demanded alike by a regard for the lives of those who are compelled to tard them at night, and as a means to prevent the commission of crime. As they are at present, it is impossible to detect offenders who carry on their departed and if, by chance, the policeman should overh, are them, his efforts to arrest them are rendered a utirely useless.

If they were no property on the piers or affont in

overh, ar them, his efforts to arrest them are rendered e utirely useless.

If the, rewer no property on the piers or afloat in our slips to be guarded at night, yet, as a means of protection to the life and limbs of the large number of sailors a ud other persons who live on barrd of the vessels, and who are compelled to pass over the piers at night, the lighting of them would be invaluable, and i am fully convinced that a careful examination of the subject would satisfy any impartial person that great benfit would result to the city and individuals from the measure proposed.

All of which is respectfully submitted.

Geo. W. MATSELL, Chief of Police.

		-			
REPORT MADE BY THE	CAPTAIN		THE SET	ERAL !	ATRO
DISTRICTS, TO THE	C MIKE O	F Po	LICE, OF	PERSO	INS AP
OFFENCES, FROM TH	ILO NEES, 1	LISDE	MEANOR	S, AND	OTHER
OFFENCES, PRON TH	E VIRST	DAY	OF JAS	CARY	TO THE
THIRTY-PIRST DAY	OF MARC	11, 18	51. INCL	TRIVE.	
Offences.		Jun	F'eh	Meh.	Postal
				200 0.00	
Arsault, with intent to	20111	. 1		17	
Assault and battery		0000	326	369	
PRAULE RIGIDACTETY		. 000	320		
Assaulting policemen	*******	. 9	11	19	
Aiding and assisting to	escape		11	0	2
retempt to commit rai	·		1	3	10.52
Attempt to commit ray	********	200	21	27	6
burnlary			3	1	
bandonment		13	11	17	- 6
Surglary			7	25	44
Mgamy		2			10
lastardy		13	14	11	35
onstructive largeny	THE PROPERTY.	3	5		11
Disorderly conduct		318	301		1.026
Deserters from army an	dnavy	3		19	Sec.
Driving without license	A 114. 7	- 4	1		14
Embezzlement	********	- 6			
Supposed sometimes	*****				
scaped convicts	******	9			
orgery	******		#	- 6	11
elonies		- 3			18
raud	********	75	-	0.10	3
Fighting in the streets.	*******	25 67	43	69	137
rand larceny		67	46	48	101
ambling		12	5		-
neanity		23	9	100	. (8
ntoxication		522	501	573	1.600
ntoxication disorder!	y conduct.	349	348	486	1,183
ndecent exposure of p	erson	8	6	6	20
Insulting females		1	7	2	10
Keeping disorderly hou	80	10	4	11	25
Miscellaneous misdeme	anors.	60	63	74	197
Murder		6	1	-	7
Obtaining goods by false	apatances.	9	7	10	*
Petit larseny	Linconce	323	283	261	9/0
Picking pockets	** *** ***		- 5	-01	-
Passing counterfeit mo	********	000	11	10	40
Passing counterreit mo	ney		**	**	*2
Perjury					
Rape. Robbery in first degree Receiving stolen goods. Runaway apprentices. Selling liquor without I selling lottery policies. Threatening life.		-	10		
Robbery in hest degree		1	40		10
Receiving stolen goods.		#		- 0	
Runaway apprentices	** ** * * * *	3			
elling liquor without l	icense	-	-	1	L
elling lottery policies.		3	1	5	
Threatening life		-	3	1	
iolation of Corporatio	n ordn's	106	114	54	334
Vagrancy			261	257	777
		2000	-		-
Total	0	.643	2.469	2.854	7.966
		A Company	-		
REPORT MADE BY THE	CAPTAINS	OF TH	E SEVE	AL PA	TROL
DISTICTS, TO THE CH	ter or Por	JOE.	OF THE	UMBEI	RAND
DESCRIPTION OF OFFI	PYCES COM	MITT	ID AGAII	EST PRO	DPRR-
TY IN EACH DISTRICT	P PROM T	we F	IRST D	y or l	ANU-
ADE TO THE TOTAL OF	r, raom i		MARGIE	1951	407 W.

81	VE.			****		-211	LOFE.	DA.							
Districts	Burglary	Attempt at Burglary	Attempt to Steal	Grand Larceny	Constructive Larceny	Petit Larceny	Robbery, lat degree	Forgery	Gambling	False Pretence	Pickpockets	Passeing coun. money	Felony	Embezzlement	
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19	1 3 3 3 1 2 1 7 5 2 1 1 5 2 5 1	111111111111111111111111111111111111111	111311111111111111111111111111111111111	2 6 12 10 17 16 15 4 13 2 2 2 16 15 15 15 15 16 17 18 18 18 18 18 18 18 18 18 18 18 18 18		24 34 55 71 10 57 19 22 15 19 37 19 36 77 19 22 15 19 37 19 36 77 19 22 15 19 36 77 19 22 15 19 36 77 19 22 15 19 19 22 15 19 19 22 15 19 19 19 19 19 19 19 19 19 19 19 19 19	***************************************				3	1011111122	1-1211111111111111	1	
To	tal 6	3	1 2	9 15		6 53	0 :	2 7	5 7	7	1	1 10	1	1	
R	POR	T M	ADE	BY	THE	CA	PTA	INS		THE	SET	ER	AL I	PAT	

1	PROSECUTION.	PORAT	ION AT	TORRE	T FO
1	In relation to-	Jan.	Feb.	Mek.	Tota
	HacksStages	31	-	214	6
į	Carte. Encumbering streets	57	12	318 28 103	1
	Encumbering sidewalks	.248	423	357	2,0
	Vault grates. Selling liquor on Sunday	11	310	=	3
ł	Selling liquer without license	ĩ	24	28	
i	Junk shops	i	i	-	
	Throwing garbage in the streets Croton water.	23	21	3	1
	Docks and slips	10	3		1
ļ	Hoist-ways		-	1	0.2
į	Miscellaneous violations	8	î	1	1
i	Throwing ashes in the streets	38	9	-	
l	Selling meat			_	-
	Total 1,	,901 1	1,633	947	4,65

OF THE SEVERAL LOWING MISCHL. DAT OF JANUAL	PATE LANEO	OL D	LAN	BAC	TION	S, FR	OM T	HE FIRST
1831, INCLUSIVE	Lost Children restored 2" 131526	Sick and Injured aided. # 20 Name	Rescued from drown's . Two har - - - - - - - -	Fires extinguish	found open and ducting Strang 1865168 491	Cattle	Horses catray, re	Money and property delegated for the state of the state o
10 1,16 11 7 12 13	5 56	6 5 7	5 -	1	-	37	=	39 00 203 00 203 42
11 77 12 11 15 56 14 66 15 1.01 16 33 17 1.86 19 16	0 20 20 20 20 20 20 20 20 20 20 20 20 20	146727	Ξ	31	19	152	:	29 00 247 00 293 48 446 34 140 00 12 44 218 00
19 16				÷	-			*=
Tetals 15,38	n 168	145	51	52	251	272	101	\$2,004 (8

Curiosities of California.—Among the peculiarities of this peculiar country, its curiosities will perhaps compare with any on the globe. An interesting work could be written upon this single subject, but as we may at some future time advert to it, we will give but a single item—the head of the main fork of Feather river. Surrounded by high mountains, a broad valley is suddenly presented to the view of the traveller, covered with luxuriant grass, through which is seen branches issuing from the mountains that unite in sight, and together form a navigable stream, even to its very source. The principal stream gushes out from the base of a mountain, forming at once a stream eight rods wide and six feet deep, of crystal clearness; indeed, a pin could plainly be distinguished on the bottom. After uniting with other branches, several of which gush from the mountains in a similar manner, it flows many miles through the valley, bounded by picturesque hills, until it enters a deep canon, in many places impassable, with numerous rapids and cataracts, until, after a course of nearly three hundred miles, and after receiving its middle and south forks, it immerges from a rocky canon three miles below Long bar, at the base of table mountain, and flows through the valley of the Sacramento, to throw itself into that river at Vernon. The valley at its source, is low, and bears every appearance of being overflowed by melting snow, and the rains of spring, thus forming a lake in many places ten to fifteen miles wide, and thirty or forty long. Thousands of water fowls cover its waters, and deer, elk, and the grizley bear are very numerous. Although gold has been found in small quantities in that region, the country does not appear to be so highly surferous as at a distance of some thirty or forty miles below. Between this valley and the Sacramento, the road passes over a high and difficult mountain ridge, fifty miles in length, destitute of grass and water, and where there was much suffering among the emigrants in the fall of 1849.—

The Turf.

Nonrolk (Va.) Racks — Wednesday, June 4.—Sweepstakes for coits and filles, mile heats, \$100 entrance, \$25 forfeit. Five subscribers — John Beicher, A. Gilliam, C. & N. Green, James Telly, and T. D. Watson, Engs. Three forfeits, two started. Won by John Beicher's bay roam coit Ask Mat, by Prophet, out of Friam mare, beating: T. D. Watson's c. f., by John Blunt, dam Canary. Time, 1.54—1.54.

Trunspay, June 5.—Proprietor's purse \$200, two mile heats, three suries: —John M. Botta, C. & N. Green, and T. D. Watson, Engs. Won by C. & N. Green's b. g. from Walker. by Bosjon, dam Friam, 4 years old. Time, 3.54—9.54.